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by "He that hunts two hares will catch neither," and "Talk of the wolf and get ready a stick for him," by "Talk of the devil and his horns appear."

Finally, whatever be our opinion as to the possibility of learning Arabic from this little manual, there can be no doubt that the advanced student will find it most entertaining and useful. The printing is not very careful, but the binding, green cloth stamped in gold on back and side with the Arabic title in an ornamental hand, is most effective.

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### BEHÂ ED-DÎN'S THE LIFE OF SALADIN.<sup>1</sup>

This book forms the thirteenth and last volume of the library of the "Palestine Pilgrims' Text Society." The reasons for its existence at all are not clear, and still less clear are the grounds for its inclusion in that library. Certainly Saladin was not a Palestine pilgrim in the sense of this series, nor is this biography of him valuable as a contribution to the topography of the country. Regarded as a contribution to the study of the history of the crusades the book is equally valueless; it cannot even be recommended to the mere English reader who wishes to know something about the life of Saladin.

In its Arabic form the biography is an excellent one. Bahâ ad-Dîn did his work well, with a simplicity of phrase and wealth of detail rare in Islâm. During the last years of Saladin's life he was in close personal intercourse with him and had opportunities, of which he made full use, to study his character and learn accurately about him. All that is reflected in his book; it is full of the touches of an eyewitness. Thus he was present at the fatal battle of Arsûf and accompanied Saladin in his retreat. He describes how he stood beside him, trying to comfort him and urging him to eat. It is true that he is a partisan and passes lightly over things which were not quite to his subject's credit or in which he was not successful;—the Froude-Carlyle biography was still unwritten.

The Arabic text was published by Schultens at Leyden with a Latin translation; a French translation forms part of the *Recueil des historiens des croisades, Auteurs arabes*, Vol. III, pp. 1-393. The English version which we have here is a translation from that French version "carefully revised and compared with the edition of Schultens by Lieutenant-Colonel Conder." As a translation of a translation it is necessarily very free, and in many places it appears as though the French version had been made from a text differing in some degree from that of Schultens.

<sup>1</sup> THE LIFE OF SALADIN. By Behâ ed-Dîn (1137-1193 A.D.). Compared with the Original Arabic and annotated by C. R. Conder. Preface and Notes by Charles Wilson. Published by the *Committee of the Palestine Exploration Fund*, 24 Hanover square, London, 1897. Edition imported by the New Amsterdam Book Company, 156 Fifth avenue, New York; 5 King street, Toronto, Canada. xx+420 pp.; 8vo. \$3.50.

Thus the form of the title, "What befell Sultan Yūsuf" (pp. 1 and 3), I have been unable to verify elsewhere. In Schultens' text (p. 2) the title is, *An-nawādir as-sultāniya wal-mahāsin al-yūsufīya*; Ibn Khallikān (Vol. IV, p. 433, of de Slane's version) calls it simply *Kitāb sira Salāh ad-Din*. Further on p. 1 there is benediction on Muḥammad "and on his family;" *wa'alā 'ālihi* is lacking in Schultens' text. But besides such apparent differences of reading, there are many errors, some of which seem to be due to the English translator, while others may go back to the French. *La sharika lahu* (Schultens, p. 1) is not "there is none like him," but "he has no partner;" similarly "polytheists" below should be at most "syntheists." On the same page, *tashfā-l-qulūb min laẓā-l-'uwām* is not "heals souls perishing with thirst for the truth," but "frees souls (or hearts) from smoking (or thirsty) *Laẓā*;" *Laẓā* is one of the names for hell or, according to al-Baghawī, the part of hell set apart for Christians. On p. 119 is a very curious error which seems to go back to a misunderstanding of the French version. There the *Mi'rāj* is called "an event which is foreshadowed in the glorious Kurān (Sura xvii, 1)." This expression evidently gave difficulty—as it well might—for there is a footnote to the following effect: "The Kurān says nothing of the legend of Muhammad's translation from Mecca to Jerusalem. The passage cited speaks of the prophet's going to the 'distant sanctuary' (*El-Haram el-Aksa*). The whole tradition of the night journey and the ascent from the Sakhra to heaven is late, and Behā ed-Din says only that it is 'foreshadowed' in the allusion cited." Who is responsible for this note I am not certain; to judge from the statement in the introduction (p. 17), it is Lieutenant-Colonel Conder. However that may be, it is simple nonsense. No Muslim writer would make such a distinction between the *Isrā* and the *Mi'rāj* as seems to be thought of here. Further, what Bahā ad-Din really says is, "the night of the *Mi'rāj* concerning which there is a clear statement (*al-mansūṣ 'alayhā*) in the glorious Qur'ān." For *naṣṣ 'alayhi* see Lane, p. 2797c. On p. 10 there is another extraordinary note, in which the annotator has gone out of his way to confuse the Mu'aṭṭilites, who were materialists and atheists, with the Mu'tazilites,<sup>2</sup> who were only heretical in some of their views. On p. 310 there is a footnote to Bahā ad-Din's story of the proposed marriage between al-Mālik al-'Ādil and Johanna of Naples, that "the English chroniclers say nothing of this extraordinary proposal." That is strictly true, but it conveys the impression that this story rests on no European evidence, which is not true. It is to be found in *L'estoire d'Eracles*, 198D; see Goergens u. Röhrich, *Arabische Quellenbeiträge zur Geschichte der Kreuzzüge*, p. 284. If the translator and editors had known their "Talisman" well, they would have found the same thing in a note to chap. xiv. In chap. cxlv Bahā ad-Din tells of the assassination of the marquis of Montferrat. Naturally he does not say that some ascribed it to Saladin. In the footnote on p. 333 that should have been added from Ibn al-Athīr. Generally, Bahā

<sup>2</sup> [See on this sect Professor Macdonald's article "The Faith of al-Islām," *AJSL*, Vol. XII, pp. 93-117; especially pp. 104-9.—THE EDITOR.]

ad-Din's account of Saladin's dealing with the Assassins could be much expanded and corrected.

It would be easy to accumulate further examples of errors and omissions. *Al-muriwa* is not "politeness," as translated on p. 38, and *ḍaraba 'unqahu biyadihi* in its context can only mean "he beheaded him with his own hand;" the story on p. 115 is a bit of self-contradiction of Bahā ad-Din's. But that is enough.

The book is illustrated with five maps and plans and with genealogical tables of the Ayyūbids. There is an index of eleven pages.

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### GREEK AND LATIN LOAN-WORDS IN TALMUD, MIDRASH. AND TARGUM.<sup>1</sup>

The book before us must be welcomed by everyone interested in the philology of the early post-biblical literature of the Jewish people, as the first attempt at systematizing the linguistic evolution of the Greek and Latin admixtures in the diction of those vast volumes in which is deposited unexplored archæological material enough to occupy students for several generations.

Single monographs treating directly or indirectly of these foreign elements in the writings of the talmudic ages have appeared within the last fifty years in large numbers. To those cited in our author's preface must be added the name of Dr. Joseph Perles, whose *Etymologische Studien* and numerous articles in magazines are among the most valuable contributions to that branch of learning, and it seems strange that one so well-read as our author should have overlooked an authority of no mean importance. But *habent sua fata libelli*.

If Herr Krauss had confined himself to words of indisputable foreign origin in post-biblical Jewish literature, his work would have been much shorter—and this to no disadvantage to the reader—and surely his own task might have been easier. It would have been a safe guide in this vast labyrinth, and a standard authority for further studies along those lines. The author's rules for the transliteration, the result of diligent study of the Greek and Latin literatures, of great familiarity with the Jewish writings under consideration and their literature, and of the results of general phonetic researches of most recent date, are in most cases unexceptionable, and it may well be said that Krauss' book will be, as far as it goes, a standard work for that branch of philology for some time to come. For, to judge from the experience of the past, it can scarcely be expected that another and better work will soon replace it. This being the case, it is the more to be regretted that our author has

<sup>1</sup> GRIECHISCHE UND LATEINISCHE LEHNWÖRTER IN TALMUD, MIDRASCH UND TARGUM. Von Samuel Krauss. Mit Bemerkungen von Immanuel Löw. Preisgekrönte Lösung der Lates'schen Preisfrage. Teil I. Berlin, N. W. 6: S. Calvary & Co., 1898. xli + 347 pp.; 8vo. M. 12.